

MANKIND

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Editorial

THE time is opportune for referring to the necessity for adding to the building of the Australian Museum. Although the original plan has long since been abandoned, the general scheme for a building to accommodate all the requirements of the Museum is still the same. The building has not been added to since it was first erected. Years ago it outgrew its requirements. As a consequence the largest scientific collection in the Southern Hemisphere is not shown to advantage—much of it being in the storerooms. Nor is it, under such conditions, fulfilling the original intention of the founders—the creation of an educational institution advancing with the times. That is the way of Science. It is never still.

The Government, partly to help the country out of depression, is launching out on a progressive building scheme

with money that has been provided by a special tax. Educational institutions are getting their claims attended to, but the need for building the Museum according to plan seems to have been overlooked. The Museum has a priority of claim. The Australian Museum, originated by a number of gentlemen interested in the promotion of Science in Australia, was founded in 1836. Although the Australian Subscription Library (the father of our Public Libraries) was established in March 7, 1826, the Free Public Library was not opened until September 30, 1869. The Sydney University was inaugurated October 11, 1852. The Museum does not turn out prospective members of Parliament who are able to voice its needs in the national forum. Its scientists work in cloistered quietness, venturing no opinions unless asked for

them, yet quietly doing the great work of education and scientific investigation.

The members of the Anthropological Society, to whom the Museum is an institution for building up their work, as well as being a repository of their knowledge, are not tied down by any regulations. It behoves them, therefore, to take upon themselves the duty of voicing the needs of the Museum. Many of them with influence might use that influence to direct the Government's attention to the Museum.

The Government cannot be expected to know everything; in fact, there are many things it does not want to know. It is glad to forget institutions that have no propaganda or no missionaries to tell members of their obligations. But it is not slow to recognize a good cause when once it is brought under notice. The continuation of the building of the Museum according to plan is a good cause, and there should be another £100,000 somewhere to advance the building project. Let us all get busy.

Aboriginal Rock Paintings at Wollombi

(By W. J. ENRIGHT, B.A.)

WHILE at Wollombi in August last I heard of some aboriginal paintings not hitherto recorded. They are in a rock shelter on the left bank of Yango Creek near its confluence with Wollombi Brook, and on a hill commanding a view up the Yango Valley and down the Cockfighter, as well as over the old hamlet of Wollombi. The shelter is reached by turning off the Singleton Road up the Yango Road, and entering the first gate on the right hand side.

The crossing of Yango Creek presents no difficulties, and, by following the dividing fence between the property comprising the shelter and the adjoining one, wherein Yango meets the Wollombi Brook, one arrives at the shelter.

It is in a cliff of Hawkesbury sandstone about three hundred feet above the creek, and, as the wall moves outward as it descends, the place could not have been used for a camp.

The paintings consisted of two mullet, two kangaroos, and two which might have been intended for iguanas, but possibly for men. My doubt about the latter two images is due to the strange form in which I have found

the figures of men represented in this district, and copies of which are reproduced in an article by the late R. H. Mathews and myself in Vol. VI of *A.S.A.A.*, page 624. These figures depart slightly from those forms, and more resemble those of the iguana. The figure of the iguana is, on the North Coast of N.S.W., always carved on each of the two trees between which the candidate for initiation passes into the sacred circle. This, together with the absence of any stencilled marks, and the fact that the shape of the shelter rendered it incapable of being used as a camp, suggests that it might have been a ceremonial place. Its commanding position also prevented it being approached unnoticed, and the paintings were entirely in red. Along the outlines were white dots, evidently made by chalk and of recent execution. I think they were possibly made by someone trying to get a photograph.

The use of red with some primitive tribes has a significance, and in New England and our North Coast the candidates for initiation are painted with red. The figures were also larger than those found anywhere else in the County of Northumberland. Those of

the men (?) were each about two feet in length, those of the mullet somewhat similar, and of the kangaroos about three feet.

An attempt on the part of one of my companions to take a photo. proved a failure, and time did not permit of a sketch being made.

I have heard also that there are some rock paintings not yet recorded on Mr.

Sylvester's property at Stockyard Creek, about six miles from Wollombi. On returning, I visited a rock shelter on Narone Creek, near Wollombi, which contained a great number of rock paintings described by Mathews and myself in the article above referred to, and found that recently blocks of the rock on which they were depicted had been cut out and removed.

Some Words from the New England Vocabularies

(By DR. JOHN MACPHERSON, Sydney.)

DURING the years 1899-1901 I resided in Glen Innes, and, whilst journeying in the adjoining districts, I came much into contact with the remnants of the aboriginal tribes. I was able to collect a considerable vocabulary of their dialects. Ngarrabul was spoken from

Stonehenge to Bolivia, including Emmaville, Wellington Vale, Deepwater, Ranger's Valley, Dundee, Glen Innes, Wellingrove, Waterloo and Beaufort. Yookumbal dialect obtained in Bukulla, Inverell and Boggy Camp. Following are some botanical names:

	Ngarra'-bul.	Yookum'-bul.
Tree	N'yun'-dah.	
Tree of which the bark was used in setting fractures		Bugai'-bil.
Grass Tree (<i>Xanthorrhæa</i> species)	Boor-boor.	
Scrub Oak (<i>Casuarina torulosa</i> Ait. or <i>C. suberosa</i> Ott. and Dietrich)		Bil-ler'-embo. ¹
Iron Bark (<i>Eucalyptus</i> species)	Bug-gil-ee.	
Forest Red Gum (<i>Eucalyptus tereticornis</i> Smith) ..	Yarr'-ah. ²	
Manna or White or Ribbony Gum (<i>E. viminalis</i> Labillardière)		
Brigalow (<i>Acacia harpophylla</i> F.v.M.)	Orr'-a or Horr'a.	Brin'gal. ³
Myall (<i>Acacia pendula</i> A. Cunn., or <i>A. glaucescens</i> Ventenat)		May'-a-gul. ⁴
Kurrajong (<i>Sterculia diversifolia</i> G. Don, or <i>Hibiscus heterophyllus</i> Ventenat)		Yappar.

¹ According to the Rev. W. Ridley, Billar' is Scrub Oak in Kamilaroi, which is spoken about Liverpool Plains and the Namoi, Goulburn and Upper Hunter Rivers, etc. In Dipbil (north of Moreton Bay), the Oak was Billal. The Belah' or Belar' of the inland areas is *Casuarina lepidophloia* F.v.M.

² Jarrah, in Western Australia, is *E. marginata* Smith. Yarra of the natives of Mooni River in Queensland was *E. acuminata* of Sir William Hooker. Yurra in Turrubul (Brisbane River) was a species of *Eucalyptus*. According to J. H. Maiden, Yarra in New South Wales signified the River Red Gum (*E. rostrata* Schlecht.). Dr. George Bennett gave Yarra Yarra as the Manna Gum (*E. viminalis*), but Brough Smyth ("Aborigines of Victoria") stated that, applied to the River Yarra, it meant "ever running". There has been much dispute over the matter. It has even been asserted that the name Yass was a corruption of Yarra, signifying "many gum trees".

³ According to Ridley, in the Kamilaroi tongue the Brigalow was Burigul and the Myall was Malal'.

⁴ *Ibidem*.

The vegetable kingdom played some part in the Ngarrabul place names. Marowan and Glencoe were Horr'a-will, signifying "plenty of Manna

Gums", which were prevalent in that locality. Deepwater was Tal'gambone or Dal'gambone, meaning "dry country with many dead trees". There the soil,

in places, is dry and hard or sandy. In the Turrubul dialect, Dulgai indicated a dead and dry tree. Furracabad (Glen Cairn) was Errin'-dee, meaning "little hills without trees"—an excellent description. Stonehenge, near Glen Innes, was Holl'-pin, meaning "many forest oaks for shelter, near a large plain". The term Forest Oak in New England is generally applied to *Casuarina torulosa*. In my time, however, there were few or no *Casuarina* in the locality. The remarkable rock formation giving this place its topographical name, evidently did not influence the aboriginal mind in bestow-

ing an appellation on the locality. Blue Nobby was known as "Bul'-lel-lah", indicating a large treeless plain. Ilparran and Waterloo were Ill'-pah, meaning "many wild raspberries (*Rubus* species) and much clay for war paint". Mount Mitchell was Kit'-ahn ("a large mountain with plenty of scrub about").

The En-nee'-win dialect was spoken about Tingha, Wandsworth, Ollera, Black Mountain, Guyra and Oban. Herewith are some names of meteorological phenomena, etc., and physical geography:

Ngarrabul.		Enneewin.	
The Sun	Tulgee'.		
The Moon	Gee'-wah.	Tan'-da.	The moon was Giwur in Wailwun, on the Barwon (Ridley).
Stars	Mee-geen.	Win'-da.	In Turrubul the stars were Mirregin (Ridley).
Lightning	Mig'-gee.		Miggi in Wiradhuri, on the Castlereagh and Macquarie Rivers, the Wellington District, etc. (Ridley).
			Probably onomatopœic.
Thunderstorm	Boo'-roo.		
Rain	Goo-long'.		
Daylight		Kai'-wah.	
Sunset		Ngai'-en-bung'-geen.	In Turrubul night was Ngu-nu (Ridley).
Darkness (after sunset)		Ngun-mar'-rah.	
Water	Koo-koo.	Okun'-dah.	
Swamp or Lagoon .. .	(H)ill-go'ell. ¹		
River	Nun'-dah. ²		
Ground		Erkoon'.	Tagun in Wailwun (Ridley).
Stones		Ero'la.	Yarul in Kamilaroi (Ridley).
Large Stones	Gop'-pan.		Gibber of the Central Australian natives indicated small stones.

¹ In the Ngarrabul dialect Guyra was merely Hill-goel or Ilgoel, that is, "a swamp". They knew nothing about the name Guyra, which, according to some, meant "mother of ducks", but, according to others, indicated "many cockatoos".

² The Beardy River and Wellgrove Creek were simply Nundah, that is, "a river or running creek". The Beardy was sometimes designated Nundah Urrah ("river running across a plain"). It was also designated Mug'-gan ("a large running stream").

Aboriginal Names in the Federal Capital

(By FREDERIC SLATER.)

FROM the beginning of settlement in Australia it was the intention of the first map makers to use aboriginal place names. But it was not so easy a task as those who first planned it supposed. Like the celebrated recipe

for making juggled here, it was a case of first catch your aboriginal. No place on the map reflects this method of catching geographical nomenclature better than the Federal Capital Territory. The early surveyors were told by Sir Thomas Mitchell to get the native names of the various places they ran their "rule" over. There were flaws in the scheme. The aboriginals were not so easily captured even in those days. The first sight of the white man (who was looked upon as some kind of ghost) caused them to flee. It was a piece of luck for Surveyor Dixon that on taking out his brand new field book—on which to jot down names according to instructions—the aboriginals made a hurried flight, leaving behind a shy, trembling little boy.

"Catch him, Jacko, and ask him the name of the place", said the surveyor to his black assistant from Campbelltown. Before the little fellow could get to the bush he was seized by a laughing comrade from the north.

"Well", said the surveyor, getting his notebook ready, "what does he say is the name of the place?"

"Jerronwongera jerral, beal paialla njaja", replied Jacko, with a grin.

Down on the map and on the notebook went "Jerrabomberra", the nearest spelling the surveyor could get. It has since been altered to "Jerrabomberra", but no amount of orthography can alter the meaning: "Afraid boy is of lightning, no tell me." And so the first name recorded during a storm was "The boy is afraid".

And that is how maps were made according to instructions from the Surveyor-General, his officers not daring to go back and report that they had not captured the native nomenclature. As the Surveyor-General was no wiser than they were concerning the language, it has been passed on to posterity.

Before the surveyors arrived, however, Pialligo had been settled upon as the native name for Limestone Plains, which was the original name of

Canberra. Ainslie, taking Robert Campbell's sheep to his "squattage" adjoining Joshua Moore's property at Canbury Creek, fell in with a company of roving aborigines shifting their hunting ground. They had come from further north, where they had made contact with the white people. The Limestone Plains, so far as can be discovered by studying the place names, was a junctioning place of four main tribes. Consequently there was no intrusion. A gin directed Ainslie on his way. The dour Scotsman, who put his own name on the first mountain he came to, inquired the native name for the place. The gin was sufficiently acquainted with the Scotch bur-r-r-r to understand him, and replied: "Pialla'bo junna nallawalli winnima, Paialla'bo." This was worse than Dutch to the man who had been at the battle of Waterloo, but he grasped something like the sound of "Paialla'bo" and set it down as "Pialligo," which, being interpreted, means: "I'll tell you by and by." And that was how Pialligo got on the map and remains there. The gin, apparently, did not return to complete the answer to the question.

The Murrumbidgee River was named in a somewhat similar manner. Explorers certified to the aboriginal origin of the word. Various interpretations have been placed upon the word, which means "The track is here", and is evidently one of those vague remarks which aboriginals have a habit of making when they do not quite understand a question.

The surveyors gave up the job of finding aboriginal names. Like cautious Scots, as most of them were, they marked their tracks with names they understood. Take up a map and follow them into the Federal Territory: Campbelltown (the town of the wry mouthed), Camden (where a camp has been), Argyle (a high place), Strathcaird (the valley where the tinker dwells), McAllister (the son of Alexander, a man helper), Murray (of the Moravian order of Celts), Kenmore

(the sea's head), Duntroon (the place of the black or dark people), McLaughlin (a son of the man from the land beside the lake), Michelago (the same as Mitchell, meaning "much"), Ainslie (John's meadow)!

Molongolo belongs to the early surveyor. It means "like the sound of thunder". It was named during stormy weather about the time the little black boy was captured. There was a thunder storm and the rivers and creeks came down in roaring torrents. The river running sounded like thunder. Perhaps it was intended to call the other water-course "lightning". Jerral means lightning, but the surveyor caught the first part of the phrase, and was under the impression he was doing a lightning stroke.

Had the early map makers left even an inkling of the meaning of the words they set down, translation would have been made easier. They did not. It remained for the settlers themselves to bring in the aboriginal words. Gininderra means "sparkling like the stars", and we are told that the Limestone Plains did sparkle, the calcite crystals being most pronounced in some places.

Before Limestone Plains was taken up there were squatters at Queanbeyan. It was written Quimbeam; the right spelling however is Kyun Biana, now pronounced and written Queanbeyan. It means "The sun—the great orb of day", with "father" attached. The right interpretation is "The father of light". Not far away is Amungula, meaning "Alive with light or gleams". Sometimes the word was used for expressing a liveliness of spirit or a lively person. The word is Mungulla. The "a" has stayed in somehow.

There is an intrusion of four aboriginal dialects within the Federal Capital Territory. The majority of the names come from the north, where the Dhar-rook, or variations of the language, was spoken. The Campbell-town natives belonged to a tribe speak-

ing that language which has travelled from one end of Australia to the other. Although all sorts of depredations are attributed to this tribe, they were quick in coming under civilizing influence, and were selected by all explorers and surveyors to accompany them on their journeys. Batman had several of these men with him when he first landed in Victoria and surveyed the site of Melbourne. Some of the dialect has got that far afield, though there is a wide variation between the language spoken in the north of New South Wales and in the southern parts of Victoria.

The settlers brought with them a better knowledge of aboriginal languages. They also brought in common names first, like Walleroo (the mountain kangaroo) and Gundaroo, which refers to the "White House". Yarralumla was a very early name in the area—about the third. It means "an echo" or, properly interpreted, "Where the voice comes back quickly". It is associated with the well-known mountain area Cuppalcumbalong or "The Mountain shouts" or echoes. Uriarra (the Uriarra Road goes through Yarralumla) means "Many people from a long way off". Adjoining Gininderra Parish is Wetangera (Wittanjirra), originally the grant to Sturt the explorer. The word means "To Suck" or "To drink greedily". It may be that after a long, thirsty, dry march the travellers drank their fill at a stream, or it may refer to the sudden rush of water from a running creek to a bigger river into which it is sucked.

Lhotsky, in his "Journey to the Southern Alps", refers to a small hawk which was in great abundance. Every rail, post and dry limb of a tree was occupied by one of these hawks. Possibly it was a totem of a tribe that wandered about there and had multiplied under their protection. The hawk is perpetuated under the name "Narrabundah", which means "Small hawk". There is also "Warra-

bundah" ("a lean" or "half-starved hawk"). The Gundungurra tribe, which lived around Goulburn and Crookwell, has contributed a few words, one being Bullongong, which refers to the presence of more than one black woman. Gunghaline is another. It means the "white man's house" or "goon-gee". There is also Warri, meaning "A long way off".

The Menaroo tribe also got in a name here and there. They were late on the scene, but they brought a "whiff of a saltwater breeze with them in 'Tala-gandra'," which means "an oyster".

That tribe also gives us "Bringa", meaning "earth".

Thawa was the name of a tribe that lived on the coast with most of their territory within the borders of Victoria. Some words have been misspelled for a century. Burra, for instance, which means "eel", should be "Boora" (a rock, or possibly a black rock), for there is Unburra, a "rock which sparkles", the kind of rock which is so prevalent in the Federal Capital Territory, and in fact gave it the name "Limestone Plains".

Notes on Kumbangerai

A NORTH COAST (N.S.W.) TRIBE.

(By W. J. ENRIGHT, B.A.)

THE Kumbangerai occupy a piece of country extending from the Macleay River, where the "Burri" would join that of the Brippai and of a small tribe along the lower Macleay called the "Ngeumbah". The country extended to the Clarence, except a piece about the Bellengen occupied by another small tribe and a piece of the lower Clarence from Swan Creek to the ocean. On the west they were bounded by the "Burri" of the Danghetti. On the Macleay they still keep up the initiation ceremonies, though they are probably now but abbreviations of the ceremonies of old, which, if the food supply permitted, might last a month.

The first reference to the Kumbangerai that I know of is by R. H. Mathews (Vol. X, p. 461, *A.A.A.S.*), wherein he called them Kumbainggeri. Radcliffe Brown referred to them in *Journal Royal Anthro. Institute*, LIX, 1929, July-Dec., pp. 399-415, and, not knowing of Mathew's work, I wrote of their language in *Proc. Pan-Pacific Congress*, 1923, Vol. I, p. 267, as Goombangerai.

During September, 1934, I met a full blooded Kumbangerai named Tom Drew, who stated he was forty-five years of age. He was an initiate, and said that he had been through the Wallangurra ceremony and thus became a Murrwan, but later he went through the Keeparra and became a Garumdah, and that there was a third ceremony called the Burbung which he had not been through.

The first ceremony mentioned probably is the equivalent of the Dalgai of the Kattung. It is a minor initiation ceremony resorted to when the youth attains the proper age and there are not sufficient candidates or the circumstances are not suitable for holding a Keeparra. The Keeparra I have previously described (*vide Proc. Royal Society N.S.W.*).

The statement that the Burbung is a higher rite than the Keeparra is rather startling, and requires further probing before it can be accepted, though I have no doubt as to the honesty of the man.

The Burbung so far as I can ascertain was first referred to by Mathews (*Proc. Roy. Soc. Vic.*, Vol. IX, N.S., p. 119) as the initiation ceremony of the New England tribes, and was considered as equivalent of the "Keeparra" of the Coast and the Bora of the western slopes and plains.

According to Mathews, the candidate has his attention drawn to the "Moomberra", but it is not suggested that it is interpreted for him. As the "Burbung" is a ceremony of tribes inhabiting country near the Kumbangerai, there is possibly some confusion that led my informant to believe it was another step upwards. It will be noted also that he had never been through it, and is not therefore speaking from actual experience. His "Moomberra", he informed me, was the centre figure of Fraser's plate of trees on Gloucester ceremonial ground, and he had seen one like it in the Australian Museum. He could give no meaning for the device, but said he was told he would learn the meaning when he went through the "Burbung". Hitherto I have never learnt of a meaning being given to any of the "Moomberra", but amongst the

Kattung the candidate had the Moomberra of his father.

There are some full bloods still surviving in the Macleay who are older than Tom Drew, and they might be able to furnish the solution. Ceremonies for increase of kangaroos used to be held by this tribe, and a corroboree was part of the ceremony. A rain-making ceremony was also held. To perform the latter they would go to a Burbung ground, where the Karaji would light a fire, around which all would sit with legs crossed and head down. The Karaji would sing a song slowly, and each in turn around the ring would sing it. They did not know the meaning of the words of the song, which suggests it was an importation. After the singing of the song they would all go through a motion with their hands as if pulling down the rain.

My informant's totem was the bandicoot, and he stated he would not kill it even if hungry. The Kumbangerai had the marriage class divisions, but they have already been described by Mathews.

It is evident that there is information still to be gathered about the manners and customs of our North Coast aboriginals.

A Rock Shelter near Emu Plains, N.S.W.

RESULTS OF EXCAVATION.

(By F. D. MCCARTHY, Australian Museum.)

My attention was drawn recently by Mr. L. H. Preston, of Kingswood, to a rock shelter once used by the natives. It is situated in a rough, steep-sided gully, difficult of access, in the foothills of the main range, in a direction north-west by north from Emu Plains Railway Station. The gully is known locally as that of Wallaby Creek, and runs due east and west, taking a sharp turn to the south towards the source of the creek. The

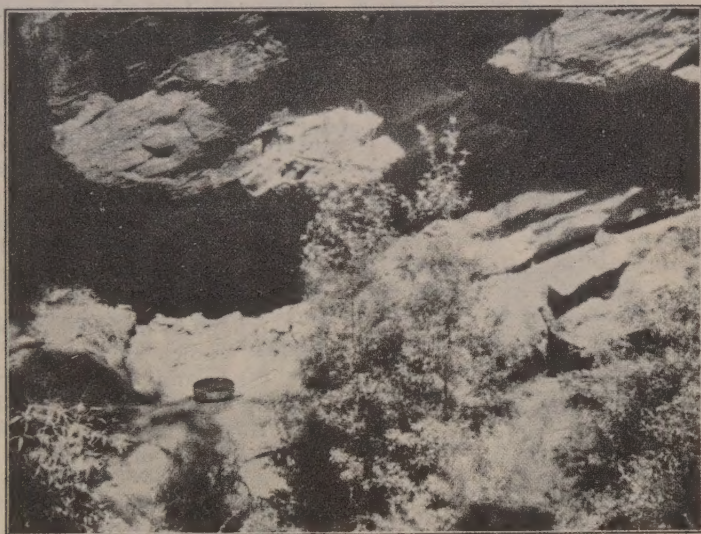
shelter is in the south bank, and is some fifteen feet in breadth, six feet in height at the front and eight feet in depth. The roof slopes sharply from left to right, and also from the entrance to the floor at the back, while the actual stone floor falls away rapidly from the back. Thus it is really a concave hole in the sandstone face of the gully, the floor being built up some feet of loose boulders, humus and midden. It faces to the north, is very

sheltered, and the sun shines into it during the morning. The cave is about twenty feet above the creek bed.

With Miss E. Bramell, of the Museum, I visited the cave on Sunday, April 8, 1934. A great deal of the floor had already been excavated by Messrs. L. H. Preston, G. Nott, and G. Bunyan. The balance was dug out that day.

There was not a great deal of stone used for the making of implements, or of implements themselves, in the cave. All the pieces secured were scattered throughout the earth, and were not in

Chipped implements: 44 side scrapers of various types, some worked on one side, and some on both; a number are flat, others with an asymmetrical ridge; four asymmetrical crescentic scrapers (of the elouera type); four end scrapers and one concave scraper with two worked edges and a projection between; 51 points (14 left and 37 right, 11 having broken tips), varying from half an inch to two inches in length; one knife flake; four cores; one hammer stone; two quartz crystals. A number of these chipped implements



Rock shelter excavated near Emu Plains.

any particular layer. The material in all cases was derived from the gravels and water-worn pebbles, which are found in great quantity along the old bed of the Nepean River, which cuts across the range in this vicinity.

The following implements were secured:

One ground-edge axe, made from a pebble flaked along one side and butt, and a ground-edge axe flaked in shaping along both sides and butt. Both are probably basalt. A ground-edge skin-dresser was also found and a flaked pebble axe (not ground).

are made of a pale grey chert, and are beautifully finished, showing a strong resemblance to the typical chert implements of the Newcastle district. There is, of course, no connection between the two occurrences other than that the material used in each instance is particularly well suited to chipping, resulting in implements above the ordinary in workmanship.

In addition to the implements, fragments of a human skull and one tooth were found, a few bird and marsupial bones, and freshwater mussel (*Unio*) shells.

A Bronze Statuette of Osiris

(By ELIZABETH KENNEDY.)

RECENTLY I added to my Egyptological collection the bronze statuette to be seen in the accompanying illustration. The Hero-god Osiris in this instance is depicted in mummy wrappings. Genuine Egyptian antiques are so rarely met with in this country that the fact that it was discovered in Sydney is interesting.

The measurements of the image are as follows: Length, $3\frac{1}{2}$ inches; breadth,



Osiris.

$\frac{1}{2}$ inch at feet, graduating to 1 inch at the shoulders. The weight is $2\frac{1}{2}$ ounces.

The god wears the tall White Crown of Upper Egypt, bearing the lateral plumes, surmounted by the Solar Disc. Osiris wears the Disc (Ra) because he

took over the powers, titles and attributes of the great god of the Sun, after a struggle which was waged for many centuries between the priesthoods of his (Osiris) cult and that of Ra.

Unfortunately, the top of the right hand plume has been damaged. The Uræus (the serpent emblem of ancient Egyptian divinities and kings, worn on the head-dress) may have been attached to the Crown at one time, as there is a small hole which suggests that such may have been the case.

The statuette has the usual false beard worn by Egyptian royalty. In the right hand is part of what probably was a crook (symbol of dominion), whilst in the left hand is the flail (symbol of power). Usually it is the reverse, *i.e.*, the flail in the right hand, crook in the left.

Although he has many aspects, Osiris is best known as the god, or king of the dead, and one of a trinity comprising himself, Isis (his sister-wife), and Horus (their son). Some say Ra was the father of Horus and not Osiris, but in this the two (Ra and Osiris) are one and the same.

Egyptian mythology informs us that Osiris was killed by his brother Set, who invited Osiris the King to a feast after his return from journeyings in other countries. Before the feast Set had had a beautifully ornamented chest made exactly to his brother's (Osiris) measurements. After the feast, Set had the chest brought out and informed the gathering that whoever the chest fitted could have it. One after another the guests lay down in the chest, but it fitted none of them. Osiris was invited to try. As soon as he lay down in the chest the conspirators, headed by the jealous Set, nailed down the lid. They then set the chest adrift on the Nile. It is said by some that this befell Osiris

in the twenty-eighth year of his life, by others the twenty-eighth year of his reign.

Isis (his wife) recovered the body at Bylos after many wanderings, and returned to Egypt, where she opened the chest and wept long over the body of her husband. Set heard of the recovery, and at length discovered the body in the chest where Isis had hidden it in a secret place whilst she went to find her son Horus, whom she had left at Buto. This time Set, in his jealous anger, rent the body into 14 pieces, which he scattered throughout the country. Again Isis began a search for her husband's body, and after many

weary journeys the fragments were collected.

Osiris was the first man-god, or hero-god, who, at the hands of the Divine physician and embalmer Anubis (the Jackal-headed god), was embalmed and thus rendered proof against bodily corruption. Hence Osiris is nearly always represented as wearing the clothes of the dead.

In the Egyptian Underworld, Osiris judges the hearts of the dead, and sends them (the souls) either to eternal rest and happiness, or, if the heart weighs unfavourably against a feather, consigns it to Set, who in the Underworld is the Devourer of Souls.

Aboriginal Poets as Historians

(By ROY H. GODDARD.)

THOUGH poetry is the highest expression of thought in the most beautiful arrangement of words, it is to the poets and not to the historians that we look for a record of the manners, habits, customs and everyday happenings among the people of a nation. The history of the world from the remotest periods has come down to us in the form of poetry. We know the ancient Greeks and Trojans through the writings of Homer. We get the true perspective of life of the Roman heroic age through Virgil. The Venerable Bede's *Historia Ecclesiastica* is one of the chief authorities for the history of England down to 731. Shakespeare gives us a better idea of the manners of the people and the events of the times than all the historians of the period rolled into one. One finds in the ancient ballads of the people, the songs the minstrels sang to the twanging of harps and the folk songs, more of human life and the people's ways than are discernible in the jotting of dates of a procession

of kings and chieftains, their battles and their private feuds.

I have often wondered why anthropologists who seek the manner of life of the Australian aborigines have not gone deeper into the poetry which the aborigines left us, in songs handed down from one generation to another. These have been preserved by the scribes who came after them more from curiosity than from a desire to perpetuate them in written language or to achieve fame for their authors. There is much in these scraps of verse which give us an insight into the manners of the natives of Australia. These dusky minstrels or, as one writer has described them, "Meistersingers of the Bush", have left a host of verses giving vivid descriptions of their times and their daily doings. Apart from the many I have come across from time to time, I have in my possession a collection of valuable data in manuscript and print, of which Mrs. Eliza H. Dunlop was the compiler and translator. It dates back for more than 90

years to a time when the natives of the land could be found in their primitive simplicity of manners and life. Mrs. E. H. Dunlop—who was my great grandmother on the distaff side of the shield—was a woman of refined culture, a lady of title in her own right, and a writer of no mean merit at a time when Australian literature was trying to emerge from the chrysalis stage, and writers of verse were a particular minority. Charles Thomson, the first Australian poet to get his "Wild Notes from the Lyre of a Native Minstrel" published, was known to her. Charles Harpur, spoken of as the first real Australian poet, lived near to her both on the Hawkesbury and the Wollombi. Nathan, the composer of Byron's "Hebrew Melodies", found in her an active collaborator. As the wife of Mr. D. Dunlop, Police Magistrate and Protector of the Aborigines, she had exceptional opportunities for studying the natives and their languages, and never missed a chance of looking after their welfare. Her sympathetic Irish heart went out to them in their troubles with authority and their gradual oppression. We owe to Mrs. E. H. Dunlop and her daughter (Mrs. Rachel Milson) and grand-daughter (Mrs. J. H. Bettington) the preservation of many aboriginal vocabularies, including those of the Wollombi tribe, the Murree Gwalda (Comilleroi) and seven other districts, the Marlwoorlee (Boulia, Q.), the Goa tribes (Diamantina River, Q.) and many other languages. These vocabularies are proving valuable today to researchers.

Mrs. Dunlop delved deeply into the mysteries which surround all primitive races, and made herself acquainted with their mythology—their gods and goddesses—with which their lives were atuned, and which fired their imaginations with all the classic elegance that belongs to those of Greece, Rome or Scandinavia.

Budgee was an evil spirit, an old fellow, bald headed with the exception

of a few grey hairs, his stature short and protuberant. He went to camps and ate all the meat without cooking it.

Yarree Yarwoo: A spirit with four eyes. He carried a large bag (goli) and got into it when cold. All sickness was attributed to him.

Milegun: A spirit destitute of hair. He had immense finger nails which he dug into their bodies, causing them intense pain.

Wabboee: The greatest spirit of them all. He commanded the seasons and weather. His residence was in the North, and water of a blood colour sprang up all round him. When he wished the rain to cease he called out: "Carrea yalloo, colly yarrea." His stature was immense. So great a veneration had the aborigines for him that if a member of the tribe or any other tribe spoke irreverently of him, punishment of death ensued. He changed his residence to the skies, and the belief was that when he died the world would be destroyed by huge rocks which would fall from heaven. Mulla Mulla, his wife, lived in the South. A gin defaming her was punished in the same way as the men punished those who defamed Wabboee. The belief was that when Mulla Mulla died darkness would rest upon the earth until her husband restored it. She presided over the night and her husband over the day.

Muree: A spirit residing in trees, emitting fire.

Wallatu was the god who presided over poetry. He also composed music. He came in dreams and transported the individual to some sunny hills, where he inspired him with supernatural gifts.

Among the Wollombi poets was one of exceptional merit. It was he who wrote "Nung-Ngnun", which, through Mrs. E. H. Dunlop's translation, has gone round the world. Like the poems of the Japanese poets who hang their verses on the trees in cherry blossom time, or the Persian poets ("The Rubáiyát" of Omar Khayyám, for example), aborigines' poems consist of

one verse, and "Nung-Ngnun" is three poems in one.

Nung-Ngnun.

Nge a runba wonung bulkirra umbilinto
bulwarra;

Pital burra kultan wirripang buntoa.

Nung-Ngnun.

Nge a runba turrana berrambo, burra
kilkoa;

Kurri wi, raratoa yella walliko,
Yulo, Moane, woinyo, birung poro bulliko.

Nung-Ngnun.

Nge a runba kan wullung, Makoro, Kokein,
Mip-pa-rai, kekul, wimbi, murr ring kirrika;
Nge a runba mura ke-en kulbun kulbun
murrung.

Mrs. Dunlop versified the poem as follows:

Our home is in the gibber-gunyah,
Where hill joins hill on high;
Where the Turrana and Berrambo,
Like sleeping serpents lie;
And the rushing of wings as the wangan
pass,
Sweeps the wallaby's print from the glistening
grass.

Ours are the makoro gliding,
Deep in the shady pool:
For our spear is sure and the prey secure—
Kanim, or the bright gherool.
Our lubras sleep by the bato clear.
That the Amygest's track has never been
near.

Ours is the koolema flowing,
With precious kirriki stored:
For fleet the foot and keen the eye
That seeks the nukkung's hoard,
And the glances are bright and the foot-
steps are free,
When we dance in the shade of the karra
kun tree.

(Glossary.—Gibber-gunyah: Cave in the
rock. Turrana and Berrambo: War arms.
Wanga: A species of pigeon. Makoro:
Fish. Amygest: Whitefellow. Kanim: Eel.
Gherool: Mullet. Bato: Water. Kirriki:
Honey. Nukkung: Wild bee. Karrakun:
The oak tree.)

The aborigines marked their seasons
as regularly as we do, and they had
their spring poets who rejoiced in the
return of sunshine and bright flowers.
Here is a spring song which the
Wollombi poet composed:

Curreele yananay curreelba
Yananay Youragungereebah
Curreele yananay mingabawlay
Warrinay curreelbah yanana
Youragungereebah curreele
Yananay. Poo.

Mrs. Dunlop translated this song
and others which follow into prose,
with the intention of versifying them.
She wrote: "Very much more is con-
tained in the few words they repeat so
often than I can properly explain. I
understand them, but it is impossible
to convey their full meaning." This is
the translation of the "Spring Song":

Go away, cold. Why tarry so long? Return
into the blue sky.

Get behind the clouds, the spirits will let
you in.

Why remain, cold? Let the bright sun shine
forth.

Go away, cold, and remain with the spirits
above.

Go away.

History is recorded in two poems,
one the seeing of the first white men,
who are taken for the spirits of their
fathers haunting them. The next
records the meeting with the first horse-
man, likened to the fork of a tree.

Mirreearathay caumil agnaw thabbeemay
mirreearathay

Bollerangawl ooroobinee buttherawawlay
yananay

Caumilagnaw thabbeemay mirreearathay.
Poo.

(The spirits of our fathers will not go.
Why haunt us? Why frighten us? Go away
into the bush. Go away into Bollerangawl.
Remain in the clouds. Go away into
Butherawawlay. Leave us, good spirits. Go.
Go.)

Note: Bollerangawl—a mountain on the
Namoi, where the aborigines suppose the
numerous spirits they speak about reside
occasionally; Buttherawawlay — another
mountain in the same locality, the haunt of
spirits.

Thooleenda gnummilla minna a lima
Boonminnay

Thooleenda gnummilla waylourby bowagaw
wee eermee.

(What is there? See what is it. It eats
the grass. It is tied by a rope. What is
beside it? A spirit? Is it a stump we see
through the maze? It rests on the grass.
See, it walks. It's like the fork of a tree.
It's a spirit.)

Another step forward by the white
man. The first ringbarking of trees
is recorded by the aboriginal poet. It
was noted that it destroyed the tops of
the trees and the blossoms, thus de-

priving the bees of food. It also deprived the aboriginal of portion of his food.

Thooloo beethroorane gnaramoogoo guia
gnaramoogo

Gwilana guiguignia thooloo buthroorane gna.
(Where are the bees which grew on these plains? The spirits have removed them. They are angry with us. They leave us without firewood when they are angry. They'll never grow again. We pine for the top of our woods, but the dark spirit won't send them back. The spirit is angry with us.)

These few poems show that the aboriginal poets marked events by the writing of verses which were sung at their camps and were carried from one tribe to another. By gathering more of these poems together and translating them we would be able to learn much of the early lives of the aborigines of whom we know so little.

The songs of the minstrels are dying out as the tribes move off to Never Never Land.

Some Historical Facts and Outstanding Personalities of Primitive America

(By DON RAPHAEL MEDINA MATTEL.)

PART II.

I will now touch lightly upon some interesting events in the history of the nations whose achievements enable us to see them in spite of the nebulous condition of the traditional history that surrounds them, and upon the wonderful men who founded their civilizations.

Ages before Cortez made an appearance the Maya Empire (called the Empire of Xibalbay), flourished and passed away, leaving traces of a civilization of such high order that we can assert it equals that of the Egyptian, Assyrian, and European of the Middle Ages.

From the consideration of the manifold artistic achievements of the Mayas and other American races springs to my mind a theory that may, or may not, be tenable. Only further discoveries can decide it.

As you know, the Mayas are supposed to have been ignorant of the use of iron. Nevertheless, their artisans carved the hardest rocks with a meticulous precision that it would prove a difficult task to a modern workman using highly tempered steel tools. The question arises, "how did they do it?" No iron has been found in the excavated

discoveries, and yet these discoveries show works which, without the use of iron, leave one wondering how they were accomplished, unless we admit the possibility of the art of tempering copper.

When we consider that the Maya artisans carved the hardest rocks, stone, crystal, agate, obsidian and jasper, with unbelievable artistry and accuracy, when we remember that solid blocks of stone, twenty feet long, ten wide, and five thick, were used for gateways, beautifully sculptured and cut with the most exacting accuracy through their entire thickness; and the same accuracy of detail is shown in the astonishing and intricate designs deeply cut on the walls of the great temples, pyramids, tombs and other architectural monuments; when we see the lace-like work on the human and animal figures made from precious stones, quartz, and other hard substances, so artistically cut and polished that no artisan of any age using diamond dust has surpassed, it seems unbelievable that such tasks could have been performed by the use of stone implements. Let us bear in mind that iron soon perishes in the

earth, and in the course of time leaves no trace.

In ancient Egypt it was understood that the use of iron was unknown, and it came as a surprise to discover in the tomb of King Tutankhamen many beautiful iron implements.

I am inclined, therefore, to admit the possibility that they knew the use of iron and steel.

The founder of the Maya civilization was Votan—one of the truly great men the world has produced. I will not say more about him today, because I referred to his achievements in a previous article.

After the Mayas came the glorious nation of the Toltecs. The founder was Quetzalcoatl, philosopher, scientist, legislator, artist, architect, astronomer, organizer of industrial arts, agriculture and commerce, founder of cities, and conqueror. His mind seemed to embrace all the possibilities of human endeavour.

By the force of his genius he founded an empire, inculcated in the conscience of his people the principles of humanity, justice, benevolence and courtesy, and abolished the revolting practice of human sacrifices.

Under his wise government the arts and sciences flourished: he founded colleges and taught the arts of agriculture. He founded hospitals and made provision for the old and helpless.

This epoch represents the golden age of the Indian races.

As you know, the disappearance of the Toltecs as a nation was sudden and mysterious. This has given rise to legends of a more or less fantastic nature, and it may prove of interest to relate one of them which was told to me by a chief of the Pipiles of Nicaragua, who claimed descent from the Toltecs.

"Once upon a time there was a powerful king in a far north country. He ruled wisely and well. He was just and merciful, and under his government his people were prosperous and happy.

"They were surrounded by savage and barbarous nations, who had the amiable habit of sacrificing the prisoners of war by cutting open their chests and throwing at the feet of their god



Peons, South America.

the bleeding, palpitating hearts of the victims. These savages often attacked them, but were defeated by superior organization and intelligence.

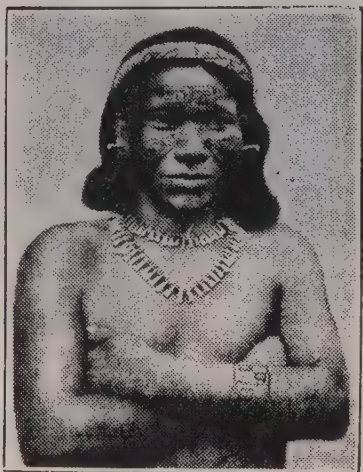
"This northern people worshipped the Great Spirit—Creator of all things, and Father of all men. They erected magnificent temples, and their religious rites and ceremonies were most impressive, their prayers and hymns were beautiful. When harvest time came the first fruits and most lovely flowers were laid on the altar of the Great Spirit in token of duty and gratitude.

"The king had two sons, whose dispositions were entirely different. The elder was violent, self-willed, and cruel. When hunting, he revelled over the sufferings of the game he killed, and gloated at the sight of the blood flowing.

"His brother, on the contrary, was kind and merciful towards men and dumb animals, and would never inflict unnecessary pain on any living being. Yet he was brave, a great leader in war, and expert in the use of all weapons.

"The time came when the old king felt his last hour was near, and he directed that his two sons should succeed him as joint rulers of the kingdom.

"As was natural, considering the difference in their natures, the two brothers found that on many points



A Modern Warrior of the Amazon Valley.
(By courtesy of Sun Newspapers Ltd.)

they totally disagreed. But, owing to the tact and patience of the younger one, their differences did not come to an open rupture until an event took place that brought a crisis in their lives.

"After one of the wars with a cruel and vindictive nation there were a good many prisoners taken and the elder prince, in order to revenge the death by sacrifice of some of his own men taken prisoners by the enemy, decided to follow the example of the savages and kill his prisoners by sacrificing them in the same barbarous manner before the altar of the Great Spirit.

"Immediately, the younger brother protested against such sacrilege to their religion and outrage to their honour. The quarrel was like to have terrible consequences, as the elder brother, against all remonstrance, carried out his purpose.

"Thereupon, in order to avoid bloodshed, the young man called upon all those who loved their country's institutions and worshipped their god to follow him and find a new land in the unknown regions of the south.

"Six thousand went with him, and there followed weeks and weeks of marching through an unknown country ;

over mountains and down ravines and across rivers with swift and treacherous currents; of fighting the jaguars in the mountains, and the deadly alligators when near to, or crossing rivers. After many weeks food became scarce, and the people became weak through fatigue and privation.

"One night as they camped, dejected and hopeless, a thick mist descended like an enveloping pall, and it persisted for three days. They could not proceed further on account of it. The prince began to think the Great Spirit had forsaken him. The people cried out in their anguish: 'Oh, Great Spirit, our Creator, show us a way, or give us swift death.'

"After that prayer the silence was suddenly broken by a vibrant, penetrating voice that had, nevertheless, a quality of sweetness and melody, singing a song like a pæan of victory. In a few moments the whole camp was astir.

"The prince ordered the singer to be brought before him. She was a maiden, beautiful as a flower; her glorious eyes scintillated like stars, her flowing hair shone in the moonlight. She advanced with such an air of dignity and conscious power that the multitude made way for her and, as she passed, bowed in reverence.

"She stood before the prince, and said: 'I have heard the voice of the



Aged Indian Woman.
(By courtesy of Sun Newspapers Ltd.)

Great Spirit, oh king, and He bids me say to thee and thy people: "Be comforted; tomorrow follow the direction of the rising sun. I will direct and guard you, and you will found a great nation; but hear My words and remember them, and let your children's children and their children bear them in mind. If ever the people abandon the true worship and the principles thou hast taught them, and become corrupted by adopting the customs of the savages, the mist will descend, and in the mist they will perish."

"Next morning the sun rose in all its splendour. The people followed the maiden, who led them towards the rising sun. After two days' travel she stopped and, from a mountain height, she pointed to a magnificent plain covered with grass and flowers and the shining waters of a beautiful lake. The people, transported with joy, raised their hands in gratitude to the Great Spirit. Here, indeed, was a land of promise and abundance.

"They founded a kingdom, and it grew in power and prosperity beyond dreams—the Toltec Kingdom. And it lasted 400 years.

"But the doom of the race was at hand, and this is how it came to pass:

"The cruel and savage tribes that surrounded the Toltec nation combined to attack it. A terrible and long war ensued. The Toltecs were (as usual) successful, and the allied enemies were

making preparations to retreat. The king, incensed by the barbarous manner in which his men, taken prisoners, were sacrificed by the enemy, and also, no doubt, prompted by his own blood-thirsty instincts, decided to sacrifice all the prisoners taken by him in the same horrible fashion.

"The prisoners were made ready for the sacrifice. The first victim was a youth, handsome as Apollo. He was stretched upon the marble sacrificial table but, just before the obsidian knife descended on the naked breast, a voice pierced the air; a voice so powerful that it was heard by every one of the thousands there congregated, and yet conveying to the sense a melodiousness full of plaintive sadness. The voice said, 'Stop.' The executioner turned, his hand, grasping the knife, poised in the air; he beheld a maiden ascending the steps of the altar. She was lovely as the moonlit night, her eyes shone like stars, and the expression of her beautiful face portrayed the most agonizing fear and horror, as if she were beholding in the far distance a terrifying spectacle. She said: 'Stop, ere it is too late. Remember the warning. The Great Spirit prophesied the doom of our race at the first breaking of His command. I am bidden to warn you. If the knife descends on one prisoner, the journey of our race is ended.'

(To be concluded in next issue.)

Queries

[Very often important scientific data are lost owing to there being a lack of opportunity to obtain information or to set facts before authorities. Where such questions concern the wide field of anthropology, MANKIND will be pleased to elucidate them. We invite queries.]

THE TREE ON LEGS.

Recently there was a discussion on the meaning of the word "Taree". The question was left in the air. Can you help in elucidating its meaning?—A.L.

Taree appears to have derived its name from the fig trees which grew in the locality. The trees were of that variety

which let down their roots from the branches, and on this account the aborigines called the tree Taree. The word Taree means "leg", and these roots growing from the branches looked like legs and did ultimately become legs when they buried themselves in the ground. So Taree is "the tree that has legs", or "stands on legs".

WRONG MEANING.

In a recent publication I came on the word "Woonoona", which was said to mean a "resort of young wallabies". Has the translator got confused between Boor-roo and Woonoo?—J.F.

The word should be Wunoone. It has nothing to do with wallabies. It means "Run Now", and originated long after the settlement of the South Coast Woonoona flat from whence the place takes its name, being a "running ground" where sports were held, pedestrianism being the chief sport. There were many aboriginal sprinters in the early days, and it can easily be seen how the place got its name. The area was all known as Bulli until the place developed a name of its own.

ROCK DRAWINGS.

I have often heard Lawrence Hargrave referred to as an authority on rock drawings. Can you tell me of any work of his that touches on the subject of aboriginal art?—M.M.

The late Lawrence Hargrave, who was devoted to science and an authority on many subjects, wrote little on anthropology, though his travels in New Guinea in its wild untamed days and also in the North of Australia fitted him to do it better than most men. His writings on rock carvings were chiefly to point to early Spanish settlement. He took them all as symbols of Spanish conquest. Some of them are dealt with in his work on "Lope de Vega". The rock carving printed herewith was one of the last uncovered by him at Woollahra Point.



Compare this with some of the rock carvings within your own knowledge and then you will understand how confusion has arisen as to the genuineness of aboriginal art.

Physiology in Anthropology

(By H. S. HALCRO WARDLAW, D.Sc., F.A.C.I.)

In anthropological studies attention is usually focussed upon peculiarities of the bodily structure or of the culture of some group of mankind. Both structure and culture, however, are subservient to function: they enable the organism to do something. The essential feature of a living creature is its activity.

In the evolutionary changes of bodily structure we see the organism adapting itself to a changing environment. These changes are extraordinarily slow. In the relatively extremely rapid changes of culture which are peculiar to man we see the organism

not only attempting to adapt itself to its environment, but also to modify its environment to suit its needs. The variations in this kind of adaptation form the most important distinctions between different races of man.

But why do we, in common with other living organisms, endeavour to adapt ourselves to our environment, or our environment to ourselves? Ultimately, no doubt, the attempt is made in the endeavour to survive. The efficiency of an adaptive process is measured by its survival value. The term survival, however, requires scrutiny. It does not mean the survival of the individual, because no adaptive

process has yet achieved this. Neither can it be applied to a species, because no existing species can be traced back for any considerable period. All existing species have descended from others, now extinct. The species, however, is a much more permanent unit than the individual.

It seems that the term survival must be applied to something more fundamental than the species. The common factor which man shares with other living things is the living matter of which the units or cells of his body are composed. This essential living matter is not to be supposed as identical in different living organisms, but in different organisms it shares certain features.

The study of these common features of living matter takes back to the dawn of life; to the time when living things were much more intimately related to their environment than are the forms of life existing today, and shared with this environment, of which they were a comparatively recent product, many of its characteristics. It is sufficiently obvious that the conditions which led to the appearance of living matter must have been favourable to its existence, although it would be futile to speculate on how these conditions came about.

In a nutshell, evolution may be defined as the attempt of living matter to preserve unchanged the conditions which led to its appearance. In view of the enormous changes which have taken place in living organisms and their environment since life appeared, this statement at first sight appears paradoxical. There is good evidence, however, that these profound changes have been accompanied by a preservation of certain primitive characters almost in their original state. One or two examples will illustrate this point.

It is generally supposed that the very early forms of life existed in the sea. In the meantime the composition

of the sea has undergone a considerable, if slow, variation. Living matter is very sensitive to changes in the composition of its immediate environment. The first adaptation of the living matter to this change seems to have been the organization of its molecules into larger units, thus exposing a smaller surface to the environment. The larger units thus formed, the ultimate units, or cells of living matter as we know it today, themselves become aggregated into groups; the beginnings of multicellular organisms, some of which have now attained such enormous complexity. The complexity has been the result of differentiation of specialization of groups of cells. That which concerns us at the moment is the superficial layer forming the boundary between the organism and its surroundings. This layer permits the deeper portions of the organism to be reached by the environment only through restricted areas. Finally, even to these specialized areas only selected portions of the environment were allowed access. In our own bodies, for example, exchange of material other than water, with the surroundings can take place only across the respiratory and alimentary surfaces. To the first of these surfaces we admit only the gases of the atmosphere, to the second only substances which we have selected as food.

From the chemical point of view adaptation consists of the development of a series of barriers between the organism and its surroundings. The essential units of the organism are thus enabled to continue their existence in an environment essentially primordial in spite of the changes which may occur in the external environment.

Another factor of the environment of considerable importance to the organism is the temperature. The activities of living things are the result of chemical changes. The rate at which chemical changes take place is very dependent on the temperature. An

organism unable to protect itself against variations in this factor may show a great range in the state of activity. During sufficiently cold weather its activity practically ceases. As the temperature rises it becomes increasingly active, up to a point, but dies at a temperature easily tolerated by animals which can control their temperature. Such an organism is at the mercy of its environment to a large extent.

The rate at which the chemical reactions of the body proceed is obviously not such a fundamentally important matter as the course which these reactions take. Nevertheless the highest groups of living organisms, the warm blooded animals, have attained control over this factor as well as over the chemical composition of their immediate environment.

Although man does not differ essentially from many other living organisms in the means by which he controls the composition of his environment, his

cultural development has given him an outstanding advantage in the matter of temperature control. In addition to his highly developed intrinsic mechanism for regulating the temperature of his body, he makes use of clothing, and of dwellings in which the temperature can be regulated. He has therefore acquired a very effective control over the rate as well as the course of the chemical changes which determine his activities.

Thus it is that all the complex achievements of physical and cultural evolution have one object in common: the maintenance of the fundamental units of living matter under conditions resembling those in which they had their origin. It is perhaps salutary for the anthropologist to reflect upon the thought that man with all his progress is that living organism which has been most successful in the conservation of its primitive characters. The more he changes the more stable he remains.

Proceedings of the Society

APRIL 17, 1934

Owing to the President, Mr. Keith Kennedy, being detained in council, the Vice-President, Dr. A. P. Elkin, opened the meeting.

Nominations for membership: Mrs. K. M. Cobb, Mrs. E. Small.

Members elected: Miss E. W. Corden, Messrs. K. L. Black, G. MacGrogan, F. Slater.

In his address on the West Indian Negro the lecturer, Mr. Harty, described the environment of the Negro on the Gold Coast of Africa, and the harsh, cruel treatment meted out to the slaves. The Negro, he said, suffered a tremendous handicap in America on account of the attitude of the Europeans. Their position in America on release from slavery was one of ostracism and segregation. These aspects of their life are apparent in the writings of Negro authors, and in their beautiful music. This latter is perhaps their greatest contribution to our culture. Music is a very intense

and essential part of their life, and is their most effective mode of expression. They are all naturally musical, with an innate feeling for harmony. Where the Negro has been given equality and ownership of property he has proved his ability to apply himself. In the West Indies, under British rule, there are Negro doctors, lawyers, judges, and administrators. The Negro is emotionally of a religious nature. He has not proved himself to be a business man. He is possessed of remarkable powers of adaptability, both physically and mentally. He has a notable generosity of character, is healthy and prolific, and is able to stand climatic changes. Few traces of his primitive life are found today, although voodoo, sorcery and magic, is still of importance in Haiti.

A vote of thanks was given by acclamation, and the meeting closed on the motion of the chairman.

MAY 15, 1934

Nominations for membership: Mr. Chaseling, Mr. N. Amos.

Members elected: Mrs. K. M. Cobb, Mrs. E. Small.

The meeting, called the Thorpe Memorial, took the form of a members' night. Mr. R. Turner read a paper embracing the use of motifs in Australian aboriginal art for commercial decoration, the method of making stone spear-heads, two unusual iron-stone implements probably used for opening oysters, and the use of the term *dipoonga*, the Port Stephens name for the fish-hook file, as a general name for this implement. In the discussion that followed an objection was raised by Mr. F. D. McCarthy to the use of aboriginal names, as suggested, for stone implements, because they were restricted to one tribe, and classification necessitated a term which indicates both the shape and function of the implement. The President drew attention to the fact that it was not always possible to ascertain the function of an artifact unless actually seen in use; this often prevented classification according to function.

A paper by Mrs. K. Kennedy described aboriginal kitchen-middens at Careel Bay, Pittwater, and a workshop on Avalon Beach. A discussion followed upon the material used for stone implements between Barrenjoey and Manly.

Mr. R. H. Goddard exhibited a series of nose-bones and bone gouges from the Kimberleys, W.A.

Mr. C. G. Kilpatrick exhibited a map of an arrangement of stones on the summit of Endrick Mountain, South Coast of N.S.W. He described the formation in detail, and stated that the area should be declared a reservation.

Mr. F. Hine reported having seen rock carvings of waratahs in the Patonga district. He exhibited two ground-edge axe heads found on his property.

A paper, by Mr. W. G. Walton, described rock carvings on North Head, Port Jackson. A very interesting discussion followed, during which attention was drawn by Mr. J. D. Tipper to the references to the various groups in the recent map of the Northern Suburbs and Hawkesbury watershed, issued for bush walkers by the Railway Commissioners. Many groups of carvings, it was reported, have been seriously defaced after attention has been drawn to them. Mr. Holden stated that severe penalties were imposed upon persons damaging rock-carvings in Kuring-gai Chase. It was moved by Mr. J. D. Tipper, and seconded by Mr. C. G. Kilpatrick, that the Railway Commissioners be asked to withdraw references to rock-carvings in the future issues of the Northern Suburbs hikers' maps, and that no more copies of the present issue be sold. The resolution was carried, and the meeting closed.

A special meeting, which was to have followed, was deferred for one month.

SPECIAL MEETING, APRIL 17, 1934

This meeting was called to discuss a motion moved by Mr. R. Turner regarding the constitution.

An account is recorded in the minute book of the Society.

JUNE 19, 1934

The President occupied the chair.

Nomination for membership: Miss C. Wedgewood, Miss V. Mace, Messrs. J. L. Taylor, R. J. Wallivork.

Members elected: Messrs. Chaseling, N. Amos.

Miss C. Wedgewood then delivered her lecture "Canoes and Sea-Faring in Manam". There are between 3,000 and 4,000 people on the island, of western Papuan type with semitic features. Both men and women are gardeners. The men do the fishing with large traps, nets, and spears, and also build the houses and canoes. A great deal of trading is carried on with the mainland, sago being secured in this way. Pigs are only eaten at feasts, or on other important occasions.

The construction of the trading canoes was described in detail. A tree is selected in the forest, felled, and the log hauled to

the village. It is allowed to season for some months. Previously shell adzes were used to hollow it out, but steel implements have now taken their place. The stern is carved in the form of a human, dog, or crocodile head. The canoes are of the outrigger type, with a high mast, a long oblong sail, and a platform amidships. Every precaution is taken to see that every detail is accurately made and finished, the various parts being fitted together and dismantled a number of times for this purpose, and to note the progress made. So also great care is taken to drive away evil spirits. The canoe hull is hardened and blackened by fire, then painted with red ochre smeared over a coating of coconut milk. An elaborate mark, of which each owner (headman) has his own type, is secured to the top of the mast. Special songs are sung, dances performed, and magic rites are

carried out at various stages of construction, and at the launching. The canoe is pushed into the sea apparently unmanned, but two boys, who are hidden in the hull, jump up and throw many small sticks into the water. Now that the evil spirits have been thus drawn away, they paddle it back to the beach. Those who assist in the canoe building are rewarded with food and gifts of tobacco, betel nut, and so on. On the return of the canoes from a trading

voyage the valuable objects secured (dogs' teeth, boars' tusks, gongs, etc.) are inspected by the villagers. Each man has a trading partner in the community visited. A great feast is held, and a large cake of sago and coconut is divided up between the workers; one is also given to the women and to the children.

A vote of thanks was passed by acclamation.

The special meeting was again deferred.

JULY 17, 1934

The President, Mr. Keith Kennedy, occupied the chair.

Nominations for membership: Miss D. M. E. Johnstone, Mr. G. K. Roth.

Members elected: Miss C. Wedgwood, Miss V. Mace, Mr. J. L. Taylor, Mr. W. J. Wallivork.

Dr. A. P. Elkin, Professor of Anthropology, University of Sydney, delivered an address entitled "A Policy for the Aborigine".

Prior to outlining his policy, Dr. Elkin summarized the organization of the Aborigines, and stressed the importance of their kinship, legal, totemic, and territorial groupings. The native, he said, is a human personality, civil and courteous when properly treated, and must be regarded as a human personality like ourselves. His secret life is an important cohesive factor in his organization, and it must be fully understood by those with whom he is in contact. It comprises initiation, increase, and historical rites. The Aborigines had an organization for life, complete in many aspects, adapted to their social, economic and geographical surroundings and needs.

The advent of the Europeans caused a tremendous economic change in their environment, but has not assisted them to make the change in their culture to readapt themselves to the new conditions. Instead, a policy of their exploitation has been followed by Europeans. The men have been worked without adequate return. A traffic in their women has been participated in, which has contributed greatly to the breaking up of their family life, and has been the cause of many clashes between the two races. The marriage of a white man with a black woman imposes duties upon the husband which few of them fulfil. Revenge parties are organized by the Aborigines, which result in the death of Europeans interfering with their women folk. For this they are punished. An attitude of scorn and disregard of native customs and rights has accompanied this racial contact, with an invasion and occupation of tribal lands and destruction of their sacred grounds. Portions of native reserves have even been alienated for mining leases, as at Tennant's Creek.

The time is long past for the adoption of a positive policy of mutual advantage to whites and blacks, and is now more urgent than ever. It must have some relation to the organization of the aborigines, especially to their judicial, political and religious systems, which allowed them to exist just as our own enable us to.

The Aborigines must be given a livelihood. The Government must open up reserves for them, upon which cattle stations and farms are to be established, where they can also live their own life if they desire to, so as to keep them away from the townships. Their sacred sites should be reserved on alienated land, where the native could go each year. They must be trained in practical work (carpentry, farming, cattle raising) and taught the meaning of our work and why it is done. They must be taught to understand our values. We must not, however, make them imitations of whites, but rather develop their own personality and talents.

An administration must be set up with a Department of Native Justice, composed of trained officers, men of tact and courage, and of wide practical experience, who understand the problems associated with racial contact. Judges should visit the various districts into which North Australia should be divided for purposes of administration, and should be assisted by a trained anthropologist able to assess the implications of each case. Native languages should be used and the greatest care exercised in the selection of witnesses. In each of the districts there should be a resident magistrate, and patrol officers with certain magisterial powers. The system of having the police as links between the Aborigines and whites, which is unfair to both races, should be abolished. The missions have attempted to change the fundamental ideas of the natives in a sincere manner, but usually in ignorance of the real nature of the problem.

The Chairman, while thanking the lecturer, drew attention to the great benefit Dr. Elkin has conferred on Australia in formulating a concrete policy for dealing with the aboriginal problem. A vote of thanks was then carried by acclamation, and the meeting closed.

AUGUST 21, 1934

The President, Keith Kennedy, in the chair.

Nomination for membership: Mr. C. C. Towle.

Members elected: Miss D. M. E. Johnstone, Mr. G. K. Roth.

The following resolution, to be submitted to the Minister for the Interior, Canberra, was passed: "The Anthropological Society of New South Wales hereby begs that (1) serious consideration be given to the administrative and judicial systems of North Australia applying to the Aborigines; (2) and that the Aborigines at present under sentence of death be reprieved." The Rev. Rettick spoke in support of this resolution, which had been formulated by the Council.

Mrs. W. A. (Mary) Gilmore, in her talk, "My Recollections of the Aborigines", dealt briefly with the various aspects of the life of the tribes that lived in the Riverina when she was a girl. Amongst these matters were the sanctuaries which the Aborigines had reserved for the natural increase of various mammals, birds, and fish, used for food; hunting was not carried on in a locality where a ceremony was to be held for some time before it took place. The construction of fish weirs of stone and trunks of trees was described in detail, and the method of making dug-out canoes and the planting of seeds when gathering

seed-food from growing bushes were also described. She spoke, too, of the ruthless and indiscriminate killing of game and fish by the whites, thus decreasing the food supply of the natives. A detailed description of these matters is given in the book "Old Days, Old Ways", by Mary Gilmore, to which members are referred. After the lecture two of her statements were discussed. One was the use of dug-out canoes so far south, and the other was the planting of seeds by the Aborigines, which is unusual.

Mr. J. D. Tipper, in his paper entitled "Incidents in the White Occupation of Australia, with particular reference to the County of Cumberland", gave a detailed account of the contact of the Aborigines of Port Jackson with the whites, from the earliest records. He sketched the history of white settlement in the Sydney district, and dealt with the rock-carvings on Muogamarra Research Station, a great number of which were seen by those members who attended the excursion on August 26. Mr. Tipper also described the flora of the area, for the station has been set up to carry out research upon the cultivation of native plants. A very fine series of lantern slides were shown.

A vote of thanks to Mrs. W. A. Gilmore and to Mr. J. D. Tipper was passed by acclamation.

Notes and News

During the vacation Mr. Carlyle Greenwell organized an expedition to Mount Irvine to investigate an aboriginal bora ground reported some months ago. The party travelled by cars as far as Tallyush, using Mr. H. G. Meek's shooting box as a base camp, thence proceeding on foot through rough, hilly country covered with dense undergrowth, which necessitated heavy climbing at times. At the four-mile peg a natural tessellated pavement about three acres in extent was observed. This particular formation is sandstone in regular prisms or rectangles, the intrusive mass along the divisional vanes or jointing is chiefly iron, and in some places the sandstone has been converted into a kind of lustrous quartzite rock. At a lower level a large saucer-like hollow was observed, measuring 18 feet in diameter, with a vein of ironstone forming the lip. Considerable weathering has taken place, elevating the ironstone about two feet from the floor of the circular hollow. Several markings were noted, and on the northern side an excellent carving of a female aborigine measur-

ing 3 feet by about 18 inches; approximately two inches from the left foot of the figure is an emu pad, and six feet to the southwest two boomerangs of normal size. Also, spear grooves were observed. From the numerous spear grooves and rubbing stones it was suggested that this spot may possibly have been visited occasionally as a ceremonial ground, certainly not a feeding ground. Numbers of caves in the vicinity were inspected, but there was no indication of occupation by Aborigines. Dr. Faur's Rocks were inspected—once a place of interest to ethnologists, more particularly the aboriginal punchbowls—now turned into a camping spot for tourists. The punchbowls have been filled up with stones and broken bottles, and there is litter everywhere.

On August 29 an anthropological expedition, organized by the Board of Research of the University of Adelaide, returned to that city after carrying out important scientific work amongst the Dieri and Wonkaguru. Professor J. B. Cleland said that

this was perhaps the last occasion on which a scientific expedition would be able to examine these people, and it was very necessary to make records before they completely died out.

Mr. S. R. Mitchell, of Melbourne, has sent word that he has just received a parcel of ethnological specimens sent to him by Mr. K. G. Godard, Nicholson Station, East Kimberleys. He has also added to his collection a fine series of stone spear-heads in various materials, and other objects, presented to him by Mr. H. R. Balfour, who gathered them at Kunmunya, Point George IV.

Dr. Thürnwald, who has been carrying out anthropological work on the Sepik River, Mandated Territory of New Guinea, was recently in Sydney and attended the Society's meeting held on September 18.

Mr. H. Amos, of Tasmania, who was recently elected a member of the Society, is stated to possess a well selected collection of artifacts gathered from Tasmanian kitchen-middens.

During the last few months a series of 500 specimens, representing Polynesia and Micronesia, have been placed on exhibit in the ethnological galleries of the Australian Museum. Previously these areas were not well represented. Included is a specimen of stone wheel-money from Yap, Caroline Island, presented by the Geological Department of the University of Sydney. It measures 3 feet by 2 feet by 6 inches. There is also a very fine kava bowl from Samoa. Other specimens of interest are a ceremonial adze from the Austral Islands and a large series of sharks' teeth weapons with a suit of coir armour used by the Gilbert Islanders. A considerable number of specimens have also been added to the Solomon Islands exhibit, and the Australian Gallery has been re-arranged and specimens added to it.

On July 22 members of the Society made an excursion to view some aboriginal rock-carvings near Uloola Falls, National Park. The return route proved rather strenuous, and there were some doubts as to whether the party was on the right track. However, after an enjoyable, if rather tiring, walk, Audley was eventually reached. Mrs. Basedow, widow of the late Dr. H. Basedow, was amongst those present.

On August 26 an excursion, under the guidance of Mr. J. D. Tipper, was undertaken by members of the Society to inspect the rock carvings of Muogamarra Research Station. Mr. Tipper went to a great deal of trouble to assure those present of an enjoyable and instructive day. Well over



Professor A. P. Elkin, M.A., Ph.D.,
President-elect, Anthropological Society
of N.S.W.

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one hundred carvings were examined in a number of groups in the area. The Society is supporting Mr. Tipper's efforts to have these groups preserved, and he is to be congratulated on his efforts to protect them. The station was set up with a view to carrying out research and experiment in the cultivation of our indigenous plants, and has already produced some remarkable results.

QUARTZ ARTIFACTS.

(Extract from a letter sent to Mr.
R. H. Goddard by Mr. S. R. Mitchell.)

My recent trip to South Australia was quite a good one. After a few days in Adelaide I drove to Broken Hill, going out to Bimbowie Station for chialstolite, etc. I collected quite a lot of ethnological and mineralogical material for the museum. Near Burra I obtained quite a lot of crescents, several pirries and worn-out tuhla. At Olary I got a series of interesting quartz scrapers, which are characteristic of many of the camping sites in this district. Quartz was used far more extensively than we realize. You will find this is so in some of your camping sites if you make a careful examination. Quartz, being so intractable, does not show much evidence of use, consequently it is usually overlooked. We got a number of crescents and thumb-scrapers of this material. At Lake Burrumbeet I located a fresh blow and got some sixty crescents, a large proportion being of tachylite.